

Home Matters.

GAME-DUCK.

"How, brother, now,
Going down the O-hio?"
How now, brother, now,
Paddling on the Sag-inaw?

Single ducks, ducks in pairs, ducks in squads, ducks in flocks, ducks, ducks, ducks—by the hundred or thousand—Mallard, Teal, Wood and Canvas Back. Our sportsmen bag them by the dozen. The Indians bring them in canoes, on poney back and squaw back. The consumption of these birds is enormous. As the New York Aldermen are said to wax fat upon Turtle, and partake somewhat of the nature thereof—so do our citizens wax fat and rotund in the belt upon these aquatic birds.

Mrs. John Smith addresses Mr. John Smith as my dear duck, and it is rumored that John Smith, Jr., is web footed.

"Ducky—Ducky—Respect—cat in pace—Ducky."

FLINT AND FREE MARQUETTE RAILROAD.
The work on this road progresses rapidly, about 1 1/2 mile of track is already laid. The locomotive "Pollywog" arrived yesterday on the Quikstep. We expected that the "Pollywog" (otherwise tadpole) was of small size, but it is a first class locomotive, with six feet driving wheels. When perfectly developed it will evidently be an "A No. 1." Bull frog. By the way speaking of Bull frogs, our friend Gus says he saw a venerable old chap, sitting on a log near Zilwaukee, taking his powers to the almost, trying to put on a pair of number sixteen boots. Pretty large story (and pretty large frog).

SALT.—The salt company have bored to the depth of 220 feet, mostly through sand stone and slate. The general opinion is, that they will have to go down from four to six hundred feet, before brine of sufficient strength for the profitable manufacture of salt can be found. They are boring at the average rate of 14 feet per day. We shall upon the completion of the well, give a detailed account of its progress, the soil rock &c.

THE CROPS IN SAGINAW COUNTY.—The crops already harvested, are very large, with the exception of hay, which is rather light. The Prairie bordering the river however has proved serviceable, hundreds of tons of Wild Blue Joint having been cut on them this fall. This will prevent any scarcity of hay in this immediate vicinity. The prospect for crops yet to be gathered is good, both as regards quality and quantity.

"BANCROFT HOUSE."—The committee appointed to christen the New Hotel, have named it the Bancroft House, after the great Historian. The Opening Celebration comes off Wednesday, Sept. 7th. From the character of the gentlemen connected with it, the committee, and citizens generally, a "good time" may be confidently anticipated. The House is a credit to Saginaw County, and the furniture and appointments creditable to Mr. Hobbs the gentlemanly proprietor.

FATAL ACCIDENT.—Yesterday a young man the son of Ferdinand Dayhler, who lives upon the school section, was killed instantly by the limb of a tree. Two brothers were chopping down trees, one tree fell against another, breaking off a limb, which in falling struck him upon the head, fracturing his skull.

The Sea Bird. Capt. Blodgett, arrived at our docks for the first time, on Saturday, August 29th. She is a beautiful boat, side wheel, low pressure and splendidly fitted up, and complete in all her appointments. She takes the place of the Forest Queen, until such time as the Queen is in running order.

DENTISTRY.—Dr. L. C. WHITING, well known to our citizens as a first rate Dentist is now at the "Bancroft House." Those in want of work in his line cannot do better than to give the Dr. a call.

The Foreign news by the steamships "Jason" and "America" is of little importance.

LARGE CORN.—Seymour Brownell, Esq. of Otica, Macomb county, has growing on his farm an acre of corn the average height of which is 13 feet, and a large part of which is 15 feet, with twelve ears on a stalk. It is called Peabody's corn. —Detroit Free Press.

RATIFIED.—The Nicaraguan Congress has met in extraordinary session, and on the 25th of the House, unanimously ratified the Lamar-Zeledon convention between the United States and Nicaragua. —Detroit Free Press.

BLACK TONGUE AMONG DEER.—The disease known as black tongue is making havoc among the deer on the Missouri River. They are said to be dying by the hundred. —Detroit Free Press.

A LAGER BEER WAGER.—A German in Indianapolis on Monday last week drank eight gallons of lager beer, for a wager, topping off with several glasses of brandy and wine. —Detroit Free Press.

ORDERED TO LEAVE THE STATE.—B. Ford a prize-fighter in Boston, has been ordered to leave the State, or pay a fine of twenty dollars and be imprisoned for three years. —Free Press.

We want 2 more—and go to Jones. Our Editor's gone to M.—Clemens—Peril.

From the Mackinac Herald.

Indian Chees-a-kees, or Spirituality.

BY W. M. JOHNSON.

Wau-chu-chu was a noted Indian Spirituality and Chees-a-kees, who was born near the head of Lake Michigan—the year not known. He was eight or ten years old, he informed me, when the English Garrison was massacred at old Fort Michilimackinac. He died on Round Island, opposite the village and Island of Mackinac, at an advanced age.

As he grew up from childhood, he found that he was an orphan, and lived with his uncle, but under the care of his grandmother. Upon attaining the age of fifteen his grandmother and uncle urged him to comply with the ancient custom of their people, which was to fast, and wait for the manifestations of the Gitchey-monede, whether he would grant him a guardian spirit or not, to guide and direct him through life. He was told, that many young men of his tribe tried to fast, but the hunger of their bellies overpowered their wishes to obtain a spiritual guardian; he was urged to do his best, and not yield to others had none.

Wau-chu-chu died in 1839 or '40. He had for more than ten years previous to his death, led an exemplary christian life, and was a communicant of the Presbyterian Church on this Island up to the time of his death. A few days previous to his death, I paid him a visit. "Come in, come in, now!" (grandson) said he—after being seated, and we had lit our pipes; I said to him, "Ne-mo-sho-miss, (my grandfather), you are now very old and feeble; you cannot expect to live many days, now, tell me the truth, who was it that moved your Chees-a-kee lodge when you practiced your spirituality?"

A pause ensued before he answered:—"Nosis, as you are in part of my nation, I will tell you the truth: I know that I will die soon. I fasted ten days when I was a young man, in compliance with the custom of my tribe. While my body was feeble from long fasting, my mind, soul or spirit, increased in its powers; it appeared to embrace a vast extent of space, and the country within this space, was brought plainly before my vision, with its misty forms and beings—I speak of my spiritual vision. I was, while I was thus lying in a trance, my soul wandering in space, that animals, some of frightful size and form, serpents of monstrous size, and birds of different varieties and plumage, appeared to me and addressed me in human language, proposing to act as my guardian spirits. While my soul or mind embraced these various moving forms, a superior intelligence in the form of man, surrounded by a wild, brilliant light, influenced my soul to select one of the bird-spirits, resembling the Kite, in look and form, to be the emblem of my guardian spirit, upon whose aid I was to call in time of need, and that he would be always prepared to render me assistance whenever my body and soul should be prepared to receive manifestations. My grandmother roused me to earth again, by inquiring if I needed food, I eat, and with feeble steps, soon returned to our lodge.

"The first time that I ever Chees-a-keed, was on a war expedition towards Chicago, or where it is now located—upon an urgent occasion. We were afraid that our foes would attack us unawares, and as we were also short of provisions, our chief urged me incessantly, until I consented. After preparing my soul and body, by fasting on bitter herbs, &c., I entered the Chees-a-kee lodge, which had been prepared for me—the presence of my guardian spirit was soon indicated by a violent swaying of the lodge to and fro. "Tell us! tell us! where our enemies are?" cried the chief and warriors. Soon, the very vision of my soul or mind embraced a large extent of country, which I had never before seen—every object was plainly before me—our enemies were in their villages, unsuspecting of danger; their movements and acts I could plainly see; and mentally or spiritually, I could hear their conversation. Game abounded in another direction. Next day we procured provisions, and a few days afterwards a dozen scalps graced our triumphant return to the village of the Cross. I exerted my powers again frequently among my tribe, and to satisfy them, I permitted them to tie my feet and hands, and lash me round with ropes, as they thought proper. They would then place me in the Chees-a-kee lodge, which would immediately commence shaking and swaying to and fro, indicating the presence of my guardian spirit; frequently, I saw a bright, luminous light at the top of the lodge, and this light would be audible to the spectators outside, who could not understand what was said; while mentally, I understood the words and language spoken.

"In the year 1815, the American Garrison at this post, expected a vessel from Detroit, with supplies for the winter—a month had elapsed beyond the time for her arrival, and apprehensions of starvation were entertained; finally, a call was made to me by the commanding officer, through the traders. After due preparation I consented; the Chees-a-kee lodge was surrounded by Indians and whites—I had no sooner commenced shaking my rattles and chanting, than the spirits arrived—the rustling noise they made through the air, was heard, and the sound of their voices was audible to all.

"The spirits directed my mind towards the Southern end of Lake Huron—it lay before me with its bays and islands—the atmosphere looked hazy, resembling our Indian Summer—my vision terminated a little below the mouth of St. Clair river—there lay the vessel destined the sailors were busy in repainting spars and sails—my soul or mind knew, that they would be ready in two days, and that in seven days she would reach this Island, (Mackinac), by the south channel, [at that time an unusual route,] and I revealed it to the inquirers. On the day I mentioned, the schooner hove in sight, by the south channel. The captain of the vessel corroborated all I had stated.

"I am now a praying Indian, (Christian). I expect soon to die, Nosis. This is the truth: I possessed a power, or a power possessed me, which I cannot explain or fully describe to you. I never attempted to move the lodge by my own physical powers—I held communion with supernatural beings or souls, who acted upon my soul or mind, revealing to me the knowledge which I have related to you."

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